DOCUMENT RESUME

ED 137 728 CS 003 318

AUTHOR Bauer, Robert C.
TITLE Effects of Folktales as Bibliotherapeutic Aids in Changing Attitudes of Seventh Grade Remedial Readers.
PUB DATE Jun 77
NOTE 83p.; M.Ed. Thesis, Rutgers, The State University of New Jersey

EDRS PRICE MF-$0.83 HC-$4.67 Plus Postage.
DESCRIPTORS *Bibliotherapy; *Folk Culture; Grade 7; Masters Theses; *Reading Research; *Remedial Reading; Secondary Education; *Student Attitudes

ABSTRACT

Thirty-two seventh-grade remedial readers participated in a study of the effects of seven folktales upon specific attitudes. A 28-item Likert scale containing four items specifically related to each folktale was administered as a pretest and readministered three days later as a posttest. Analysis of results indicated that there had been no significant change in attitudes as a result of reading the seven folktales. Only three of the 28 items on the scale showed any significant change in attitude, and, for two of these, the change was from a desired attitude toward an undesired one. In most cases, attitudes were well established and unyielding. Limitations of the experiment are discussed. Instruments, raw data, and copies of the folktales used are included as appendixes. (AA)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

U S DEPARTMENT OF HEALTH
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

ED137728

EFFECTS OF FOLKTALES AS BIBLIOTHERAPEUTIC AIDS IN CHANGING ATTITUDES OF SEVENTH GRADE REMEDIAL READERS

A THESIS

SUBMITTED TO THE FACULTY

OF THE GRADUATE SCHOOL OF EDUCATION

OF

RUTGERS

THE STATE UNIVERSITY OF NEW JERSEY

BY

ROBERT C. BAUER

IN PARTIAL FULFILLMENT OF THE

REQUIREMENTS FOR THE DEGREE

OF

MASTER OF EDUCATION

PERMISSION TO REPRODUCE THIS COPYRIGHTED MATERIAL HAS BEEN GRANTED BY
Robert C. Bauer

TO ERIC AND ORGANIZATIONS OPERATING UNDER AGREEMENTS WITH THE NATIONAL INSTITUTE OF EDUCATION. FURTHER REPRODUCTION OUTSIDE THE ERIC SYSTEM REQUIRES PERMISSION OF THE COPYRIGHT OWNER

NEW BRUNSWICK, NEW JERSEY JUNE 1977

APPROVED: Martin Kling
Martin Kling

Josephine S. Goldsmith
Josephine S. Goldsmith

Elaine Simpson
Elaine Simpson

DEAN: _____
Milton Schwebel

QS 003 378

TABLE OF CONTENTS

Page

CHAPTER I: THE PROBLEM 2

Background of the Problem 2
Statement of the Problem 3
Hypothesis 4
Rationale of the Problem 4
Importance of the Study 6
Limitations of the Study 7

CHAPTER II: REVIEW OF THE LITERATURE 9

Attitude Change 9
Developmental Tasks and Needs of Children 12
Identification with Literary Characters 16
Summary 17

CHAPTER III: PROCEDURE 19

Subjects 19
Construction of Instrument 19
Administration of the Likert Scale 21
Statistical Design 22

CHAPTER IV: FINDINGS AND DISCUSSION 24

Findings 24
Discussion 38

CHAPTER V: SUMMARY AND CONCLUSIONS 41

APPENDIXES

A. Attitude Statement Scale 43
B. Folktale 1, "The Oak and the Reed" 46
C. Folktale 2, "The Thief and His Mother" 47
D. Folktale 3, "Advice of the Bird" 49
E. Folktale 4, "Souillon" 50
F. Folktale 5, "The Old Man, His Wife, and the Fish 53
G. Folktale 6, "Jack and the Miller's Daughter. 61
H. Folktale 7, "The Maid in the Box" 64
I. Raw Data, Likert Scale Results, Pretest 68
J. Raw Data, Likert Scale Results, Posttest ... 70

Page

BIBLIOGRAPHY 72

COURSEWORK 77

VITA 79

LIST OF TABLES

Page

TABLE 1: Generalized Contingency Table of McNemar's Test For Significance of Change 22

TABLE 2: Results in Attitude: Compromising in an Argument, "The Oak and the Reed" 25

TABLE 3: Results in Attitude: Parental Punishment, "The Thief and His Mother" 27

TABLE 4: Results in Attitude: Following the Advice of Others, "Advice of the Bird" 29

TABLE 5: Results in Attitude: Parental Preference of One Child Over Another, "Souillon" 31

TABLE 6: Results in Attitude: Showing Respect Toward Younger Siblings and Animals, "Jack And The Miller's Daughter" 33

TABLE 7: Results in Attitude: Greediness, "The Old Man, His Wife, and the Fish" 35

TABLE 8: Results in Attitude: Selfishness, "The Maid in the Box" 37

CHAPTER I

THE PROBLEM

Background of the Problem

Bibliotherapy has been defined as the "process of dynamic interaction between the personality of the reader and literature--interaction which may be utilized for personality assessment, adjustment, and growth" (Russell & Shrodes, 1950). Hoagland (1972) described bibliotherapy as an "attempt of an individual to promote his mental and emotional health by using reading materials to fulfill needs, relieve pressures, or help his development as a person." Shrodes (1955) explained bibliotherapy theoretically in terms of identification (real or imagined affiliation of one's self with a character or group in what is being read), catharsis (feeling and sharing a character's emotions and motivations), and insight (identifying one's own behavior and motivation through those of the character).

Although much empirical work has been done regarding bibliotherapy, as well as a number of bibliographic studies of children's reading interests and needs (Heaps, 1940; Eno, 1949; Brooks, 1950; Koch & Lindahl, 1952; Smith & Dechant, 1961; Homze, 1964; Ross, 1968; Lindeman & Kling,

1968-1969), very little experimental work has been attempted to support the use of bibliotherapy. This study will draw upon a developmental view of bibliotherapy in an attempt to determine whether certain folktales can be used as meaningful and appropriate materials with a seventh grade reading population, and whether the effects of bibliotherapy with the use of these materials can be adequately measured.

Statement of the Problem

This study will attempt to examine the following three concerns:

1. Whether certain folktales can be used in a remedial reading classroom that meet the needs of adolescent children. Various types of literature have been used in previous studies concerned with bibliotherapy. For instance, Yawkey (1973) used multi-ethnic social studies texts, Squire (1955) used a short story, and Lodge (1956) biography in their studies.

2. Whether the needs of adolescent children can be examined and altered by folktales in the bibliotherapeutic process. Havighurst (1948) identified the following needs of adolescents in the form of developmental tasks: (a) physique and male and female role; (b) relations with peers; (c) emotional independence with adults and parents; (d) economic independence; (e) occupation preparation; (f) civic competence; (g) socially responsible behavior; (h) marriage and family. Brooks (1950) reported the following develop-

mental tasks of adolescents: (a) accepting physique and the masculine and feminine role; (b) new relations with age mates, male and female; (c) emotional independence of parents and other adults; (d) assurance of economic independence; (e) selecting and preparing for an occupation; (f) desiring and achieving socially responsible behavior; (g) preparing for marriage and family. Lindahl & Koch (1952) listed the following attitudes of most adolescents: (a) school adjustment; (b) economic insecurity; (c) inferiority feelings; (d) meeting trouble and facing responsibility; (e) fear and courage; (f) physical handicaps. Freeland (1964) described three needs of the adolescent child: (a) satisfying personal relationships; (b) developing wholesome attitude toward self as a growing organism; (c) understanding own feelings and those of others.

Hypothesis

The following hypothesis is advanced: There will be no significant changes in attitudes in seventh grade remedial readers after receiving bibliotherapeutic treatment with certain folktales that deal with specific attitudes.

Rationale of the Study

The decision to use folktales in this study was made for a number of reasons. Arbuthnot (1961) explained, "From

folktales modern children learn something about their own behavior in relation to other people." As Morales (1920) proclaimed, although folktales provide information about earlier peoples and cultures, even more important are their philosophical lessons which can be shared by all. Another reason, or perhaps because of the above reasons, is that folktales appear commonly in literature anthologies for the elementary and intermediate grades. Therefore a great number of students are exposed to this type of literature, and its possible personal value, beyond that of entertainment, warrants investigation. A third reason has to do with the nature of folktales themselves, the fact that they, like all folklore, have, at some point in time, existed in oral tradition (Dundes, 1965). For this reason folktales may be transmitted orally as well as read, which is an important criterion for choosing selections used in bibliotherapy (Lundsteen, 1972). In addition to this, since this study will be attempted with remedial readers, Pilant (1954) has made especially clear the fact that reluctant readers are those who fail to make the transition from oral literature to written literature. This bridge, logically, is oral literature in written form, or, in other words, folklore. Likewise, folk literature usually has high interest with low difficulty, consisting in many instances of anecdote, simple characterization, and swift plot development (pp. 135, 149).

Importance of the Study

The importance of this study is twofold. First of all, very little experimental research has been conducted concerning the effect and value of bibliotherapy. Russell and Shrodes (1950) stated that the results of studies up to that time had not been conclusive as to the positive value of bibliotherapy. Seventeen years later Ves (1967) echoed the same conclusions when he claimed that, before bibliotherapy could become a powerful tool, research needed to be conducted in such areas, among others, as the effects of specific books on certain types of students and the methods of measuring behavior change effected by bibliotherapy. This study is one of the few studies in bibliotherapy to utilize statistical measurement in assessing attitude change.

Secondly, with regard to the subject matter of this study, folktales play an important role in education in literate as well as nonliterate societies (Bascom, 1954). Folktales incorporating morals have been introduced "to inculcate general attitudes and principles, such as diligence and filial piety, and to ridicule laziness, rebelliousness, and snobbishness" (Raum, 1940). As Chatelain (1894) observed, "They (folktales) do not teach how to make a thing, but how to act, how to live." And to fully understand folklore and its role in man's life, "we must have more knowledge of the specific functions of [folklore] . . . and more of the tedious but extremely rewarding comparisons of

the details of folklore texts with those of culture and actual behavior" (Roscom, 1954). Thus this study will attempt to gather more precise experimental data on the feasibility of using folktales, for the reasons stated above, as a measurably effective and valuable tool in the bibliotherapy process.

Limitations of the Study

1. The major limitation of this study is in the process of determining the effect of the folktales as bibliotherapy. Since bibliotherapy, by definition, involves some kind of personal or attitudinal adjustment, in this case through the use of folktales, hopefully this adjustment can be measured. But it is in this measurement that definite limitations occur; these problems of affective measurement have been extensively explored (Simpson, 1944; Pollaczek, 1952; Edwards, 1957; Miller, 1967; Shaw & Wright, 1967; Cronbach, 1970).

2. A second, yet similar, limitation relates to the amount of time spent on each lesson and between the pre- and posttest. Various lengths of time may produce varying degrees of measureable change, with the greater the length of time producing the least amount of change.

3. The third limitation concerns the folktales themselves. Although numerous folktales, dealing with a wide variety of adolescent concerns, would have been chosen for use in the study, the final choice made was a somewhat

arbitrary decision on the experimenter's part. A different choice of folktales and attitudes could produce different results.

4. Finally, the findings in the study are limited to the type of sample, methodology and definition of bibliotherapy.

CHAPTER II

REVIEW OF THE LITERATURE

The experimental research concerned with bibliotherapy is scarce and, often, contradictory. Seemingly similar studies often reveal radically dissimilar results. Research regarding bibliotherapy has generally been done in the following areas: (a) attitude change; (b) developmental tasks and needs of children; and (c) identification with literary characters. The use of bibliotherapy in treating specific medical and physical handicaps, as well as in treating the mentally ill (Tews, et al., 1962), has been greatly explored, but these investigations fall out of the range of this paper.

Attitude Change

One of the earliest studies attempting to test the effects of bibliotherapy experimentally was undertaken by Smith (1948). In this study pupils in grades 4-8 were asked if they remembered any book, story, poem, or article which changed their thinking or attitudes. Of 502 students responding, 60.7% indicated literature had changed their attitudes; of these 37.4% proclaimed changes in attitude toward people, and 33.3% altered their attitudes toward animals.

Attitude changes toward work and vocations were developed by 16.2%. A total of 30.1% claimed to have had revised thinking brought about by reading. The overwhelming fault with the results and implications of this study lies in the fact that the pupils volunteered their answers to the question, thus heavily stacking positive results.

In another early study Agnes (1947) attempted to "measure the effect of free reading on the expressed racial attitudes of 70 adolescent girls in a large city Catholic high school (p. 415)." She devised an experimental group of 70 white girls whose library cards indicated they had borrowed at least two books by and/or about blacks within the last year. A matched control group of equal number, age, and grades (9-12) reported reading nothing by or about blacks. A questionnaire containing 27 questions was administered to each group. Results showed a more positive attitude toward blacks by the experimental group, but not significantly.

Yawkey (1973) tried to determine whether reading by the teacher and teacher-directed discussion of six multi-ethnic social studies texts could change children's attitudes toward blacks. A total of 104 middle class children ranging in ages from 7-8 were given an attitude questionnaire at the beginning and conclusion of the study. While the experimental group received treatment with materials that concentrated mainly upon black feelings, situations, contributions to American society, and ideas, the control group read unrelated

materials. Results indicated that a significant attitude change in a positive direction toward blacks was achieved through the use of the multi-ethnic materials.

Standley and Standley (1970) studied whether literature by and about blacks would develop greater "openness" among 22 white college students. The experimental group read three stories by black authors; the control group (17 white, 2 black) read no black literature. Both groups were given the Rokeach Race-Belief Scale as a pre- and posttest. Results suggested that exposure to the instruction brought about a reputed belief change in the experimental group showing purported greater "openness" regarding blacks.

Taba (1955), in an attempt to help eighth grade students develop sensitivity to other cultural groups and their values, had pupils read and discuss various stories which reflected similar problems of culturally different characters, and record their impressions in diaries. At the end of the year results based mainly on the diary entries showed that students had a greater sensitivity to human values.

The influence of bibliotherapy on the attitudes of fifth grade students toward American Indians was studied by Fisher (1968). Three socio-economic groups (white, middle class; black, poor; mixture of two), consisting of 437 pupils were randomly divided into three groups within each of the socio-economic groups: a control group, a reading group, or a reading plus discussion group. An attitude-

information test was given as a pre- and posttest. During the experiment, six selections (two each week for three weeks) were read by the reading group, and read and discussed by the reading plus discussion group. The control group received no exposure to the selections. Results indicated that the attitude change of the reading group toward American Indians was significantly greater than that of the control group, while the attitude change of the reading plus discussion group was greater than both the other groups. No significant relationship was found between IQ and attitude change nor between reading achievement and attitude change. With regards to the various socio-economic groups, the greatest attitude change occurred with black subjects in the racially mixed group.

Developmental Tasks and Needs of Children

Developmental tasks were the focus of a number of studies. Worley (1967) studied whether children were aware of developmental tasks in stories and their reactions to them. An adult jury was asked to select developmental task situations appropriate to fifth and sixth graders in two basal readers. Twelve stories were selected and presented to 1500 students who were asked to describe something in the stories they liked. The stories were then ranked according to students' likings as well as developmental tasks. Correlation between the two ranks at fifth grade was .81; at sixth it was .84. These results suggested that children

at these grade levels are interested in stories concerned with their developmental tasks.

A major purpose of the study by Weingarten (1954) was to determine to what extent voluntary reading helped college Freshmen and Sophomores master certain developmental tasks as devised by Havighurst (1948). A questionnaire was administered to 1,256 students which yielded the following results.

Developmental Task	Percentage of Students Finding Value in Reading
Self-understanding	28.2
Finding the ideal self	32.6
Personal qualities:	
Developing personal qualities like those of a character read about	29.9
Developing personal qualities like those of an ideal character	12.4
Personal behavior:	
Changing behavior because of something read	34.4
Trying to behave like character read about	20.8
Trying to behave like ideal character	7.3
Development of values:	
Changing attitude toward life as a result of reading	39.1
Receiving help in developing values for living or understanding of life	60.5

Developmental Task	Percentage of Students Finding Value in Reading
Solution of personal problems:	
Finding in reading a life-problem interesting because of its similarity to reader's problem	32.5
Receiving help in solving problem through reading	19.9
Choice of vocation:	
Having read within the last five years books related to vocations which they intended to follow	33.4
Having been helped to select a vocation	10.6

One of the main conclusions from this study was that the large majority of subjects did not regard voluntary reading as having many developmental values for them. The average attainment of the group was four values out of a total of thirteen. Only four students checked the total number (13) of developmental values, while 183 did not check a single value of the 13 listed.

Peller (1962) in a psychoanalytic study of young children and books, found that daydreams of children can be nurtured by encountering them in stories. Animal stories were used that dealt with such childhood concerns as loss of mother, reversal of roles, and hero worship. These stories avoided two major dichotomies of female vs. male and young vs. old, which in turn, allowed children a better opportunity to focus in on their actual concerns. It was

felt that these stories had a strong influence on the "ideal self" of the child which may be life lasting.

An investigation of the use of bibliotherapy with fourth, fifth, and sixth grade pupils in developing a more knowledgeable concept of sportsmanship was conducted by Bovyer (1962). A total of 213 children, comprising an experimental as well as a control group, from the three grades were asked to write fully about the meaning of sportsmanship. Then twelve stories were read to them, followed by a second request to write about the meaning of sportsmanship. No discussions took place about the stories. Results showed that the experimental and control groups wrote fewer ideas concerning sportsmanship at the end of the experiment than at the beginning. Another interesting finding was that the single reading of the stories had little effect on the experimental group's concepts of sportsmanship.

By conducting preliminary interviews Webster (1961) found that 35 first grade children expressed fear of the dark. Over a five week period of time, five stories dealing positively with the dark were read and discussed. Interviews were repeated after a three month interval at which time 29 of the 35 students had reduced fear of the dark. Two important experimental procedures were lacking from this otherwise interesting study: (1) a control group, and (2) an objective assessment of behavior.

Identification With Literary Characters

Weingarten (1954) asked 1,256 college students whether a character in a story or play ever seemed to be an ideal. Some 32.6% answered affirmatively; 60.8% of these identifications were with fictional characters while 39.1% were with historic and religious characters. In addition he found that 21% indicated they had attempted to imitate the behavior of the characters in the books.

Mechel (1946) found many examples of positive identifications with characters in novels, based on pupils' memories. In examining adolescent identification with literary characters, Rovin (1967), through the use of a questionnaire, studied the responses of 770 high school students (374 girls, 396 boys) in naming literary characters with whom they identified. Responses were classified in terms of social, vocational, self, and situational reasons for the identification. Results indicated that vocational identifications were strongest for freshmen, followed by increases in social identifications in succeeding higher grades. Self identifications generally increased with higher grades, while situational identifications were inconsistent.

Lodge (1956) attempted to determine whether reading and discussing biography influences the social character of eighth grade students. A total of 160 pupils participated in the experiment which took place over a two and

one-half week period of time, 90 minutes per day, during which time American historical biographies were read and discussed. A composition entitled "The Person I Would Like to Be Like" was used as the chief measuring instrument. Results showed that, even though the majority of pupils indicated they enjoyed reading biographies, the influence of biography on their value systems was insignificant.

Squire (1955) studied the emotional responses of 26 fifteen year old boys toward the short story "Prelude," by Lucile Vaughan Payne. An interview was conducted before and after the reading of the story. The degree of emotional involvement was estimated by the amount of responses that indicated some degree of identification with or rejection of a character. Results showed that identification increased when incidents in the story paralleled incidents in the lives of the reader, and that strong emotional involvement may distort the reader's interpretation if not checked by objectivity. In addition it was found that the reader's emotional response may alter dramatically during reading, and that a strong identification to a character does not always result in a favorable response to the story as a whole.

Summary

There can be no assumption that the developmental values in literature will suddenly alter one's thinking or

attitudes (Cleary, 1957; Cianciolo, 1965), or that bibliotherapy will have any effect on children whatsoever (Rone, 1959). Although the values of bibliotherapy appear logical, experimental evidence does not overwhelmingly support these values. In addition, the techniques in gathering information in past studies, which included mostly questionnaires, have revealed unreliable and invalid findings. The research, however, that has been conducted has been important, and the positive values raised in some studies and the reservations raised in others indicate strongly that additional research is necessary (Russell & Shrodes, 1950).

CHAPTER III

PROCEDURE

Subjects

Subjects in the study were all seventh grade remedial reading students from a suburban middle school. All were reading at least two grade levels below the seventh grade level as determined by the Nelson Reading Test, Form B (1962), given at the end of sixth grade. A total of 32 students participated in the study. No student who was absent for any part of the experiment or testing sessions was considered in the final tabulations.

Construction of Instrument

Seven folktales were chosen; these were, along with their respective attitudes: "The Oak and the Reed" (compromising in an argument), "The Thief and His Mother" (parental punishment of their children), "Advice of the Bird" (seeking the advice of others), "Souillon" (parental preference of one child over another), "The Old Man, His Wife, and the Fish" (taking advantage of other people), "Jack and the Miller's Daughter" (being kind to animals), and "The Maid in the Box" (selfishness).

These particular folktales were chosen for the following reasons:

1. They were short enough to be read and discussed during a 45 minute class period. The longest folktale ("The Old Man, His Wife, and the Fish") was 1,522 words long; the shortest ("The Oak and the Reed") was 165 words long.

2. The reading level of the stories was easy enough to be comprehended by seventh grade remedial reading students. Examples of readability estimates, based on the Fry Readability Graph (1968), were:

The Old Man, His Wife, and the Fish	3rd grade
The Oak and the Reed	3rd grade
The Thief and His Mother	3rd grade
Souillon	4th grade
Jack and the Miller's Daughter	4th grade
Advice of the Bird	4th grade
The Maid in the Box	4th grade

3. The folktales, or close variants thereof, were readily available in popular folktale collections.

A Likert scale with a five-response continuum of strongly agree (SA), agree (A), undecided (U), disagree (D), and strongly disagree (SD) was developed. Twenty-eight statements, four for each folktale, appeared in a dispersed arrangement, with half the items being positive and half negative to reduce the possibility of developing a set. The Likert scale was chosen because of its flexi-

bility and high test-retest reliability coefficients: Rundquist and Sletto (1936) reported a reliability coefficient of .80, and Aiken (1963) reported a reliability of .94 for Likert scales in general.

Administration of the Likert Scale

The experiment took place with three separate remedial classes totalling 32 students in the seventh grade. On the first day of the experiment, the 28-item Likert scale was administered to the students and completed by them. Each statement was read aloud by the experimenter; students read along silently and then responded to each item by circling one of five possible responses: SA (strongly agree), A (agree), U (undecided), D (disagree), or SD (strongly disagree). Words in certain items were further explained orally by the experimenter, but no indications toward desirable responses were made. This procedure took approximately 20-25 minutes. For the next two reading class periods, held on the succeeding two days, the seven folktales were read silently and aloud, and brief discussions took place with regard to their meanings and messages. On the fourth day a posttest consisting of the same 28 Likert scale items was presented. Only those students who had completed the pretest Likert scale and had received the two days of folktale exposure were given the posttest. The same procedure that occurred on the pretest occurred on the posttest.

Statistical Design

Since this study attempted to measure attitude change from a pre-treatment test to a post-treatment test, the McNemar Test for Significance of Change was administered in measuring the data. The data in the McNemar Test are usually summarized in a 2 x 2 contingency table, as follows:

TABLE 1

GENERALIZED CONTINGENCY TABLE OF MCNEMAR'S TEST FOR SIGNIFICANCE OF CHANGE

		Posttest $y_i = 0$	Posttest $y_i = 1$
Pretest	$x_i = 0$	a $(x_i = 0, y_i = 0)$	b $(x_i = 0, y_i = 1)$
	$x_i = 1$	c $(x_i = 1, y_i = 0)$	d $(x_i = 1, y_i = 1)$

*$i = 1, 2, 3 \ldots, n$ with x_i and y_i being mutually independent.

The measurement scale for the x_i and the y_i is nominal with two categories, which we may call "0" and "1"; that is, the possible values of (x_i, y_i) are (0, 0), (0, 1), (1, 0), and (1, 1).

The test statistic for the McNemar test when $b + c \leq 20$, as in the present study, is written

$$T = b$$

T does not depend on a or d since a + d represents the number of "ties" and are, therefore, discarded.

H_0 (no significant change) can be tested against H_1 (significant change) in the following way: With α as the desired level of significance, $n = b + c$, and $p = \frac{1}{2}$, the binominal distribution table is used for entry.

CHAPTER IV

FINDINGS AND DISCUSSION

There were 28 statements on the Likert scale and the results as analyzed according to McNemar's Test of Significant Change for each statement on the Likert scale. For convenience, each attitude as expressed in a particular folktale will be analyzed along with the four statements that relate to the attitude. For each statement Ho will be either rejected or not rejected, based on p = .05 significance.

Findings

Table 2 summarizes the findings for the attitude Compromising in an Argument in "The Oak and the Reed". The statements reacted to by the students were as follows:

Statement 5 (S. 5): Compromising in an argument is a sign of weakness.

Statement 11 (S. 11): It's better to give in on an argument since one may be wrong anyway.

Statement 17 (S. 17): When in an argument it's best to stick to your position to the end even if you may be wrong.

Statement 23 (S. 23): Compromising in an argument is

better than simply arguing to no end.

TABLE 2

RESULTS IN ATTITUDE: COMPROMISING IN AN ARGUMENT, "THE OAK AND THE REED"

Table 2a, S. 5

Pretest \ Posttest	+	-
+	2	4
-	5	21

n = 5 + 4 y = 4
T = .2461 n = 9
Do not reject Ho.

Table 2b, S. 11

Pretest \ Posttest	+	-
+	11	8
-	6	7

n = 6 + 8 y = 8
T = .1833 n = 14
Do not reject Ho.

Table 2c, S. 17

Pretest \ Posttest	+	-
+	8	5
-	10	9

n = 10 + 5 y = 5
T = .0917 n = 15
Do not reject Ho.

Table 2d, S. 23

Pretest \ Posttest	+	-
+	13	12
-	3	4

n = 3 + 12 y = 12
T = .0139 n = 15
Reject Ho.

The specific attitude developed in this fable by Aesop concerns the merit of being flexible in one's dealings in life, especially in confrontations or arguments. Statements 11 and 23 were worded to elicit a positive response,

statements 5 and 17 a negative one. Only for statement 5 did the results follow this expectation, with a majority of the subjects responding negatively to the statement. There was significant change in attitude, however, regarding statement 5. Only for statement 23 was there a significant change (T = .0139), but the change in attitude was not in the desired direction: the desired change in attitude would be from negative to positive; but in this instance 12 subjects changed from positive to negative. Statement 17 also found students changing their attitude in the undesired direction from negative to positive, although not significantly (T = .0917). Two reasons may explain this occurrence: first, the statements (especially 11 and 17) imply an undesirable (particularly to 13-year-olds) "weakness" in character by "giving in" in arguments, regardless of the consequences; second, it may have been difficult for the students to associate the refusal of the oak in the story to bend like the reed and therefore survive, with compromising in an argument.

Table 3 summarizes the findings for the attitude regarding Parental Punishment in "The Thief and His Mother". The statements reacted to by the students were as follows:

Statement 3 (S. 3): Parents punish their children for good reasons.

Statement 9 (S. 9): Children are usually punished by their parents for no good reason.

Statement 16 (S. 16): Children are punished too

severely by their parents.

Statement 26 (S. 26): Strong discipline early in life makes one a better person later on.

TABLE 3

RESULTS IN ATTITUDE: PARENTAL PUNISHMENT, "THE THIEF AND HIS MOTHER"

Table 3a, S. 3

Pretest \ Posttest	+	-
+	19	4
-	4	5

n = 4 + 4 y = 4
T = .2734 n = 8
Do not reject Ho.

Table 3b, S. 9

Pretest \ Posttest	+	-
+	7	5
-	4	16

n = 4 + 5 y = 5
T = .2461 n = 9
Do not reject Ho.

Table 3c, S. 16

Pretest \ Posttest	+	-
+	1	6
-	8	17

n = 8 + 6 y = 6
T = .1873 n = 14
Do not reject Ho.

Table 3d, S. 26

Pretest \ Posttest	+	-
+	15	7
-	6	4

n = 6 + 7 y = 7
T = .2095 n = 13
Do not reject Ho.

This fable from Aesop was concerned with parental punishment of their children. Statements 3 and 26 were expressed for agreement; statements 9 and 16 for disagreement.

Students made the desired response for all four statements, in all instances on the pre- as well as the posttests. Therefore, there was no significant change in attitude with regard to any of the statements involving this folktale. The folktale was quite direct in its treatment of the necessity of parental punishment of children, although since most of the students responded the same both before and after the tale was studied, it may be said that many seventh grade students are very much aware of the benefits of strong parental guidance.

Table 4 summarizes the findings for the attitude Following the Advice of Others in "Advice of the Bird". The statements reacted to by the students were as follows:

Statement 2 (S. 2): One should listen to other people's advice.

Statement 15 (S. 15): Other people's advice is best not taken.

Statement 21 (S. 21): Listening to the advice of others is foolish.

Statement 28 (S. 28): Using common sense leads to the right answer.

TABLE 4

RESULTS IN ATTITUDE: FOLLOWING THE ADVICE OF OTHERS, "ADVICE OF THE BIRD"

Table 4a, S. 2

Pretest \ Posttest	+	-
+	14	4
-	6	8

n = 6 + 4 y = 4
T = .2051 n = 10
Do not reject Ho.

Table 4b, S. 15

Pretest \ Posttest	+	-
+	2	4
-	7	19

n = 7 + 4 y = 4
T = .1611 n = 11
Do not reject Ho.

Table 4c, S. 21

Pretest \ Posttest	+	-
+	3	2
-	3	24

n = 3 + 2 y = 2
T = .3125 n = 5
Do not reject Ho.

Table 4d, S. 28

Pretest \ Posttest	+	-
+	14	3
-	6	9

n = 6 + 3 y = 3
T = .1641 n = 9
Do not reject Ho.

The major attitude developed by this folktale from the orient is the merits of seeking and following the advice of others. Statements 2 and 28 were written for evoking a positive response, and statements 15 and 21 a negative response. There was no significant change in attitude with any of the four statements, and the major-

ity of students responded desirably either positively or negatively.

Table 5 summarizes the findings for the attitude Parental Preference of One Child Over Another in "Souillon". The statements reacted to by the students were as follows:

Statement 4 (S. 4): Parents make their children do too many chores.

Statement 10 (S. 10): A person should want to help around the house.

Statement 20 (S. 20): Parents are likely to favor one child over others in the family.

Statement 27 (S. 27): All children should be treated equally by their parents.

TABLE 5

RESULTS IN ATTITUDE: PARENTAL PREFERENCE OF ONE CHILD OVER ANOTHER, "SOUILLON"

Table 5a, S. 4

Pretest \ Posttest	+	-
+	7	4
-	5	16

n = 5 + 4 y = 4
T = .2461 n = 9
Do not reject Ho.

Table 5b, S. 10

Pretest \ Posttest	+	-
+	10	6
-	9	7

n = 9 + 6 y = 6
T = .1525 n = 15
Do not reject Ho.

Table 5c, S. 20

Pretest \ Posttest	+	-
+	17	8
-	2	5

n = 2 + 8 y = 8
T = .0440 n = 10
Reject Ho.

Table 5d, S. 27

Pretest \ Posttest	+	-
+	23	4
-	1	4

n = 1 + 4 y = 4
T = .1563 n = 5
Do not reject Ho.

This French folktale was concerned mainly with parental preference of one child over another and its unfortunate consequences, and the merits of children helping with household chores. Statements 10 and 27 were worded to evoke a positive response, while statements 4 and 20

were worded for a negative one. Except for statement 20, there was no significant change of attitude. In statement 20 a total of 10 students changed their attitude at the completion of the lesson, 8 changing from positive to negative. Not only was the change in attitude significant (T = .0440) but the attitude change was in the desired direction. In statement 10 an almost equal number of students had a change of attitude after the lesson as those who expressed the same attitude both before and after the lesson (15 as compared to 17). But the changes in attitude were too equally divided between positive to negative and negative to positive to produce any significant change.

Table 6 summarizes the findings for the attitude Showing Respect Toward Younger Siblings and Animals in "Jack and the Miller's Daughter". The statements reacted to by the students were as follows:

Statement 1 (S. 1): It's a good thing to be kind to animals.

Statement 8 (S. 8): The oldest child in the family is not always the smartest.

Statement 14 (S. 14): Younger people than you are fools because they know less than you.

Statement 22 (S. 22): It's useless to praise someone who is not as smart as you.

TABLE 6

RESULTS IN ATTITUDE: SHOWING RESPECT TOWARD YOUNGER SIBLINGS AND ANIMALS, "JACK AND THE MILLER'S DAUGHTER"

Table 6a, S. 1

Pretest \ Posttest	+	-
+	28	0
-	2	2

n = 2 + 0 y = 0
T = .2500 n = 2
Do not reject Ho.

Table 6b, S. 8

Pretest \ Posttest	+	-
+	16	7
-	4	5

n = 4 + 7 y = 7
T = .1611 n = 11
Do not reject Ho.

Table 6c, S. 14

Pretest \ Posttest	+	-
+	2	2
-	4	24

n = 4 + 2 y = 2
T = .2344 n = 6
Do not reject Ho.

Table 6d, S. 22

Pretest \ Posttest	+	-
+	3	6
-	5	18

n = 5 + 6 y = 6
T = .2256 n = 11
Do not reject Ho.

This folktale from Kentucky is primarily concerned with showing respect toward younger siblings, as well as toward animals. Statements 1 and 8 are expressed for eliciting a positive response, statements 14 and 22 for a negative response. There was no significant change in

attitude in any of the statements regarding this folktale, and in all instances the majority of students expressed the desired attitude at the completion of the lesson.

Table 7 summarizes the findings for the attitude Greediness in "The Old Man, His Wife, and the Fish". The statements reacted to by the students were as follows:

Statement 6 (S. 6): People will be greedy if given the chance.

Statement 13 (S. 13): One must work to get things in life.

Statement 19 (S. 19): Parents should give their children anything they ask for.

Statement 24 (S. 24): People will not take advantage of others, even if the opportunity arises and it's to their benefit.

TABLE 7

RESULTS IN ATTITUDE: GREEDINESS,
"THE OLD MAN, HIS WIFE, AND THE FISH"

Table 7a, S. 6

Pretest \ Posttest	+	-
+	12	3
-	16	1

n = 16 + 3 y = 3
T = .0018 n = 19
Reject Ho.

Table 7b, S. 13

Pretest \ Posttest	+	-
+	26	3
-	2	1

n = 2 + 3 y = 3
T = .3125 n = 5
Do not reject Ho.

Table 7c, S. 19

Pretest \ Posttest	+	-
+	1	3
-	1	27

n = 1 + 3 y = 3
T = .2500 n = 4
Do not reject Ho.

Table 7d, S. 24

Pretest \ Posttest	+	-
+	3	5
-	6	18

n = 6 + 5 y = 5
T = .2256 n = 11
Do not reject Ho.

Greed and avarice are what this folktale from Russia is mainly about. Statements 13 and 24 were written to procure a positive response; statements 6 and 19 a negative response. There was a significant change in attitude for statement 6 (T = .0018) where a total of 19 students

changed their attitude, 16 from negative to positive. The direction of this change, however, was not the desired one. Likewise, in statement 24, although there was no significant change in attitude, an overwhelming majority responded negatively rather than positively, as desired. The reason for the undesired attitude being prevalent in these two statements may be because the students were responding to the actual occurrences of greed and avarice in the folktale rather than to the effects these qualities had on the character. Also these two statements might have been too general, asking students to respond to the way people are rather than should be.

Table 8 summarizes the findings for the attitude Selfishness in "The Maid in the Box". The statements reacted to by the students were as follows:

Statement 7 (S. 7): Parents think their children are better than other children.

Statement 12 (S. 12): No one is better than anyone else.

Statement 18 (S. 18): It's smart to keep your best things for yourself.

Statement 25 (S. 25): It's best to put your nice things away and to try not to use them.

TABLE 8

RESULTS IN ATTITUDE: SELFISHNESS,
"THE MAID IN THE BOX"

Table 8a, S. 7

Pretest \ Posttest	+	-
+	10	3
-	7	12

n = 7 + 3 y = 3
T = .1172 n = 10
Do not reject Ho.

Table 8b, S. 12

Pretest \ Posttest	+	-
+	21	4
-	5	2

n = 5 + 4 y = 4
T = .2461 n = 9
Do not reject Ho.

Table 8c, S. 18

Pretest \ Posttest	+	-
+	10	8
-	4	10

n = 4 + 8 y = 8
T = .1208 n = 12
Do not reject Ho.

Table 8d, S. 25

Pretest \ Posttest	+	-
+	1	4
-	6	21

n = 6 + 4 y = 4
T = .2051 n = 10
Do not reject Ho.

This North American Indian folktale concerns itself mainly with selfishness. Statements 7 and 12 were worded to evoke a positive response; statements 18 and 25 a negative response. There was no significant change for any of the four statements. Statements 7 and 18 were almost equally divided in their positive and negative responses

after the lesson. Confusion may have arisen, especially in statement 18, over the fact that the "possession" in the folktale is actually a person (the Indian mother's daughter), whereas the statement may imply a material possession. And, with regards to statement 7, students may have been reacting to the apparent truth of the statement and not to its implications of goodness or badness.

Discussion

In this study there was clearly no significant change in attitude in seventh grade remedial readers through the use of folktales as a bibliotherapeutic aid. In only 3 of the 28 statements was there any significant change in attitude, and in 2 of those instances the change occured from a desired attitude to an undesired one. In most cases attitudes were well established and unyielding: in only one instance (statement 6) did the number of changes in attitude exceed the number of unyielding attitudes. An average of 10 students out of 32 expressed a change in attitude for each of the 28 statements on the Likert scale; 4.6 students changing from a positive to a negative attitude, and 5.4 from a negative to a positive one.

A number of factors may contribute to the definite lack of significant change in attitude as observed in this study. Some of these factors are:

1. Attitudes, especially the ones chosen for this study, are well fixed by the seventh grade and are reluc-

tant to change.

2. Students may have been responding to what appears to be true in real life, failing to relate the consequences of that apparent truth, as expressed in the folktales, to their own lives. For instance, statement 6 says, "People will be greedy if given the chance." It was obvious from the folktale "The Old Man, His Wife, and the Fish" that greed was a very negative aspect of the story, yet a total of 28 of the 32 students responded positively toward the statement after the folktale was studied. Those 28 students may have been reacting to the simple truth of the attitude statement rather than to the detrimental effect the truth of the statement had on the character in the folktale, as well as may have on a real-life character or themselves.

3. Perhaps not enough time was spent during the lessons making relatively sure the students understood the incidences as well as the attitudes expressed in the folktales. Students may not have been able to transform the consequences in the folktales to their own experiences.

4. Folktales may not be the most appropriate form of literature to use in bibliotherapy with seventh grade remedial readers. Many of the folktales chosen for this study, as is true in many other folktales in general, appeared as apologues, in which animals took on human characteristics to reflect the weaknesses of mankind. This

may have become a hindrance to a full appreciation of the story as well as its message for these students.

CHAPTER V

SUMMARY AND CONCLUSIONS

This study indicates that folktales used as bibliotherapeutic aids with seventh grade remedial readers does not significantly change attitudes. Of the 28 statements, in only 3 was a significant change in attitude obtained. In 2 of those 3 statements the change occured in the undesired direction. Therefore, in only 1 statement out of 28 was there a significant reported change in attitude as well as with the change occuring in the desired direction.

The conclusion was that folktales did not significantly change the reported attitudes of seventh grade remedial readers. Further research utilizing reliable statistical designs is needed in the area of bibliotherapy using various reading material, populations, and attitudes.

The following suggestions for future research are advanced:

1. Bibliotherapy should be utilized using a different form of literature. Folktales may not be the most appropriate bibliotherapeutic aid for adolescents in that their typical settings in the distant past and simplistic plots may seem too far removed from the real world of today's

students to be very effective in changing their attitudes. Perhaps a novel in which a character undergoes a gradual change in attitude, or a collection of modern short stories concerned with various viewpoints and their effects on certain characters would be beneficial in attaining attitude changes in readers.

2. Bibliotherapy should be attempted with other age groups as well as with non-remedial readers. Different results may be achieved at different age levels using appropriate attitudes for various ages. Also bibliotherapy may yield better results with more proficient readers who might be more receptive to the meanings of the material read as well as simply being more comfortable with (and attuned to) dealing with the printed word.

3. Bibliotherapy should be attempted with remedial and non-remedial readers at the same time using the same materials.

4. A longer period of time should elapse between the bibliotherapeutic treatment and the posttest in order to determine whether the measurable change in attitude increases or decreases over an extended time period.

APPENDIX A

ATTITUDE STATEMENT SCALE

1. It's good thing to be kind to animals.

SA A U D SD

2. One should listen to other people's advice.

SA A U D SD

3. Parents punish their children for good reasons.

SA A U D SD

4. Parents make their children do too many chores.

SA A U D SD

5. Compromising in an argument is a sign of weakness.

SA A U D SD

6. People will be greedy if given the chance.

SA A U D SD

7. Parents think their children are better than other children.

SA A U D SD

8. The oldest child in the family is not always the smartest.

SA A U D SD

9. Children are usually punished by their parents for no good reason.

SA A U D SD

10. A person should want to help around the house.

SA A U D SD

11. It's better to give in on an argument since one may be wrong anyway.

SA A U D SD

12. No one is better than anyone else.

SA A U D SD

13. One must work to get things in life.

SA A U D SD

14. Younger people than you are fools because they know less than you.

SA A U D SD

15. Other people's advice is best not taken.

SA A U D SD

16. Children are punished too severely by their parents.

SA A U D SD

17. When in an argument it's best to stick to your position to the end even if you may be wrong.

SA A U D SD

18. It's smart to keep your best things for yourself.

SA A U D SD

19. Parents should give their children anything they ask for.

SA A U D SD

20. Parents are likely to favor one child over others in the family.

SA A U D SD

21. Listening to the advice of others is foolish.

SA A U D SD

22. It's useless to praise someone who is not as smart as you.

SA A U D SD

23. Compromising in an argument is better than simply arguing to no end.

SA A U D SD

24. People will not take advantage of others, even if the opportunity arises and it's to their benefit.

SA A U D SD

25. It's best to put your nice things away and to try not to use them.

SA A U D SD

26. Strong discipline early in life makes one a better person later on.

SA A U D SD

27. All children should be treated equally by their parents.

SA A U D SD

28. Using common sense leads to the right answer.

SA A U D SD

APPENDIX B

FOLKTALE 1, "THE OAK AND THE REED"

A proud oak grew upon the bank of a stream. For a full hundred years it had withstood the buffeting of the winds, but one day there came a violent storm. The great oak fell with a mighty crash into the swollen river and was carried down toward the sea.

Later the oak tree came to rest on the shore where some reeds were growing. The tree was amazed to see the reeds standing upright.

"How ever did you manage to weather that terrible storm?" he asked. "I have stood up against many a storm, but this one was too strong for me."

"That's just it," replied the reed. "All these years you have stubbornly pitted your great strength against the wind. You were too proud to yield a little. I, on the other hand, knowing my weakness, just bend and let the wind blow over me without trying to resist it. The harder the wind blows the more I humble myself, so here I am!"

Moral: It is better to bend than to break.

Aesop

APPENDIX C

FOLKTALE 2, "THE THIEF AND HIS MOTHER"

A schoolboy stole a hornbook from one of his friends and brought it home to his mother. Instead of chastising him, she said, "That was very clever of you, my son." As the boy grew older he began to steal things of greater value, until at length being caught in the very act, he was arrested, tried, found guilty, and sentenced to be hanged.

The day of his execution arrived, and he was taken from his cell and led to the gallows. In the crowd that followed the thief saw his mother, weeping and beating her breast. He begged the officers to be allowed to speak one word in his sorrowing mother's ear.

When she came near and inclined her head to hear his last words he suddenly bared his teeth and bit her savagely in the lobe of her ear. All the bystanders were horrified and pushed forward with threatening gestures toward the thief. They could not understand such inhuman conduct of a son toward his mother.

Then he cried out: "You think me a brute, and I am. But I have this woman to thank for the fact that I shall soon be swinging on the gallows. She is my mother. But

when I was small and did mischief, instead of punishing me, she encouraged me to my ruin. Behold an unnatural son, because when I was small I had an unnatural mother."

Moral: Spare the rod and spoil the child.

Aesop

APPENDIX D

FOLKTALE 3, "ADVICE OF THE BIRD"

A man caught a nightingale, which promised him three precious pieces of advice if he would let her go free. He agreed; whereupon the nightingale said, "Do not attempt the impossible. Regret nothing that is past. Believe no improbable tale." The man then let the bird go free. She, desiring to test him, cried, "Fool, you little know what treasure you have lost. I have within me a pearl as large as an eagle's egg." The man, full of greed, tried to entice the nightingale within his door again, promising to let her go free. The nightingale said, "Now I see what use you will make of my three pieces of advice. I told you never to regret what was past, and yet you are sorry that you let me go free. I advised you not to try the impossible, and yet you are attempting to get me again within your power. I told you never to trust the improbable, and yet you believed me when I said I had within me a pearl greater than my whole body."

APPENDIX E

FOLKTALE #. "SOUILLON"

Here was a mother with two little girls. The mother loved one of them and made the other one do all the unpleasant jobs. They called this one Souillon, because she always wore a big apron to do household chores and farm work.

The other one, the mother's favorite had nothing to do. She acted as lady's companion to her mother. Her mother always approved of what she said or what she did, and yet I assure you the girl did not work at all.

Souillon had to feed the poultry and sweep out her coops. She had to take away their droppings and give them fresh litter. Not satisfied with making her into a farmyard servant, her mother made her do the washing every week and wash the dishes every day.

Then came a time when both girls were grown up. Souillon was proposed to by a rotter. She left with her husband, who plied his trade in another village.

The other one married too, but her husband did nothing but drink and beat the poor little scullery-maid.

A few years later the mother went to visit her two daughters, and found that their husbands had different

villages.

Souillon's husband was a potter, as I have told you. Every day he worked shaping his pots of clay, and every morning he prayed to God and asked him, "Lord, give me fine weather so that my pots can dry out and I can sell them and be able to feed my children."

When their mother reached Souillon's home, she saw a bunch of children clustered round their mother like a brood of newborn chicks. Then she noticed that her daughter had a lot of poultry in her backyard and that in the pigsty she had some very fine young pigs.

Souillon asked her into her house, which was spick and span. There was nothing missing, because she knew how to do every kind of work, as she had had to do all the most menial tasks ever since she was a child.

After having spent a few days with Souillon, who had welcomed her and given her everything she could possibly want, the mother said, "Now I shall go and see your sister, and I hope that she is as happy as you are."

"My sister, Mummy? Do you mean to say that you don't know how unhappy she is?"

"I thought as much," said the mother.

Souillon said to her, "My sister came here the other day to beg from me, saying she hadn't any money left to buy food."

The mother went to her favorite daughter's house. Before going in, she noticed that the house looked ne-

glected. There was no poultry in the courtyard. The pigsty had fallen to pieces (perhaps that was why the hogs were dead!).

That woman was not surrounded by children but was alone and sad because her husband had abandoned her, preferring to lead a merry life with other girls.

When her mother went in to see her, the poor girl was crying. There wasn't even a chair in her house to give to her mother to sit in, not even a piece of dry bread to make her some soup.

The mother understood then that she had not helped to make her daughter happy by letting her do nothing. She went back to Souillon, who lived in comfort, and said to her: "Now I understand how I behaved toward my two daughters. Stay happy with your husband and promise me never to have favorites among your children as I had with you and your sister."

APPENDIX F

FOLKTALE 5, "THE OLD MAN, HIS WIFE, AND THE FISH"

There once lived in a hut on the shores of the Isle of Buyan an old man and his wife. They were very poor. The old man used to go to the sea daily to fish, and they only just managed to live on what he caught. One day he let down his net and drew it in. It seemed to be very heavy. He dragged and dragged, and at last he got it to shore. There he found that he had caught one little fish of a kind he had never before seen--a golden fish.

The fish spoke to him in a man's voice. "Do not keep me, old man," it said; "let me go once more free in the sea and I will reward you for it, for whatever you wish I will do."

The old man thought for a while. Then he said, "Well, I don't want you. Go into the sea again," and he threw the fish into the water and went home.

"Well," said his wife, when he got home, "what have you caught today?"

"Only one little fish," said the man, "a golden fish, and that I let go again, it begged so hard. 'Put me in the blue sea again,' it said, 'and I will reward you, for whatever you wish I will do.' So I let it go, and did not ask anything."

"Ah, you old fool!" said the wife in a great rage, "what an opportunity you have lost. You might at least have asked the fish to give us some bread. We have scarce a crust in the house."

The old woman grumbled so much that her husband could have no quiet, so to please her off he went to the sea-shore, and there he cried out--

"Little fish, little fish, come now to me,
Your tail in the water, your head out of sea!"

The fish came to the shore.

"Well, what do you want, old man?" it asked.

"My wife," said the man, "is in a great passion, and has sent me to ask for bread."

"Very well," said the fish, "go home and you shall have it."

The old man went back, and when he entered the hut he found bread in plenty.

"Well," said he to his wife, "we have enough bread now."

"Oh yes!" said she, "but I have had such a misfortune while you were away. I have broken the bucket. What shall I do the washing in now? Go to the fish, and ask it to give us a new bucket."

Away went the man. Standing on the shore he called out--

"Little fish, little fish, come now to me,
Your tail in the water, your head out of sea!"

The fish soon made its appearance.

"Well, old man," it said, "what do you want?"

"My wife," said the man, "has had a misfortune, and has broken our bucket. So I have come to ask for a new one."

"Very well," said the fish, "you shall find one at home."

The old man went back. As soon as he got home his wife said to him--

"Be off to the golden fish again, and ask it to give us a new hut. Ours is all coming to pieces. We scarcely have a roof over our heads."

The old man once more came to the shore, and cried--

"Little fish, little fish, come now to me,
Your tail in the water, your head out of sea!"

The fish came.

"Well, what is it?" asked the fish.

"My wife," said the man, "is in a very bad temper, and has sent me to ask you to build us a new cottage. She says she cannot live any longer in our present one."

"Oh, do not be troubled about that," said the fish. "Go home. You shall have what you want."

The old man went back again, and in the place of his miserable hovel he found a new hut built of oak and nicely ornamented. The old man was delighted, but as soon as he went in his wife set on him, saying--

"What an idiot you are! You do not know how to take good fortune when it is offered to you. You think you

have done a great thing just because you have got a new hut. Be off again to the golden fish, and tell it I will not be a mere peasant's wife any longer. I will be an Archduchess, with plenty of servants, and set the fashion."

The old man went to the golden fish.

"What is it?" asked the fish.

"My wife will not let me rest," replied the man; "she wants now to be an Archduchess, and is not content with being my wife."

"Well, it shall be as she wishes. Go home again," said the fish.

Away went the man. How astonished was he, when, on coming to where his house had stood, he now found a fine mansion, three stories high. Servants crowded the hall, and cooks were busy in the kitchens. On a seat in a fine room sat the man's wife, dressed in robes shining with gold and silver, and giving orders.

"Good day, wife!" said the man.

"Who are you, man?" said his wife. "What have you to do with me, a fine lady? Take the clown away," said she to her servants. "Take him to the stable, and whip some of the impudence out of him."

The servants seized the old man, took him off to the stable, and when they had him there beat him so that he hardly knew whether he was alive or not. After that the wife made him the door-keeper of the house. She gave

him a besom, and put him to keep the yard in order. As for his meals, he got them in the kitchen. He had a hard life of it. If the yard was not swept clean, he had to look out.

"Who would have thought she had been such a hag?" said the old man to himself. "Here she has all such good fortune, and will not even own me for her husband!"

After a time the wife got tired of being merely an Archduchess, so she said to her husband--

"Go off to the golden fish, and tell it I will be a Czarina."

The old man went down to the shore. He cried--

"Little fish, little fish, come now to me,
Your tail in the water, your head out of sea!"

The fish came swimming to the shore.

"Well, old man!" it said, "what do you want?"

"My wife is not yet satisfied," said the man; "she wants now to be a Czarina."

"Do not let that trouble you," said the fish, "but go to your house. What you ask shall be done."

The man went back. In place of the fine house he found a palace with a roof of gold. Soldiers were on guard around it. In front of the palace was a garden, and at the back a fine park, in which some troops were parading. On a balcony stood the Czarina surrounded by officers and nobles. The troops presented arms, the drums beat, the trumpets blew, and the people shouted.

In a short time the woman got tired of being Czarina, and she commanded that her husband should be found and brought to her presence. The palace was all in confusion, for who knew what had become of the old man? Officers and noblemen hurried here and there to search for him. At length he was found in a hut behind the palace.

"Listen, you old idiot!" said his wife. "Go to the golden fish, and tell it that I am tired of being Czarina. I want to rule over all the ocean, to have dominion over every sea and all the fish."

The old man hesitiated to go to the fish with such a request.

"Be off!" said his wife, "or your head shall be cut off."

The old man went to the seashore and said--

"Little fish, little fish, come now to me,
Your tail in the water, your head out of sea!"

The fish did not come. The man waited, but it was not to be seen. Then he said the words a second time. The waves roared. A short while before it had been bright and calm, now dark clouds covered the sky, the wind howled, and the water seemed of an inky blackness.

At length the fish came.

"What do you want, old man?" it asked.

"My old wife," answered he, "is not satisfied even now. She says she will be Czarina no longer, but will rule over all the waters and all the fish."

The fish made no reply, but dived down and disappeared in the sea.

The man went back. What had become of the palace? He looked around, but could not see it. He rubbed his eyes in wonder. On the spot where the palace had stood was the old hut, and at the door stood the old woman in her old rags.

So they commenced to live again in their old style. The old man often went a-fishing, but he never more caught the golden fish.

APPENDIX G

FOLKTALE 6, "JACK AND THE MILLER'S DAUGHTER"

Once upon a time there was an old woman who had three sons, Will, Tom and Jack. Now Will and Tom, being the oldest, considered Jack no good. Jack wasn't very handsome like his brothers.

It had been raining for several days, when the news reached the boys that the river was flooded and there were no bridges, and that the rich miller, whom everybody knew, had said that the first one to cross the river could have his daughter. The three brothers were talking about it when their mother said to Will, "My oldest son, take this sieve and go to the spring and fetch back a sieve full of water and I will make you a poke full of sweetbread for your journey."

So the oldest son Will went to the spring. As he would dip up a sieve full, it would pour out. A little bird flew over and said to him:

> Stick it with clay and daub it with moss
> And you will carry away a sieve full of water.

Now this made Will angry. He rocked the bird away and called it a little fool. He finally carried away a little water in the rim of the sieve and his mother baked him a very little sweetbread. So he left for the river.

So Tom's mother sent him to the spring for his sieve full of water. When he reached the spring the little bird came again and called out:

Stick it with clay and daub it with moss
And you will carry away a sieve full of water.

But he also rocked it off and carried away only what was held in the rim of the sieve. So his mother baked him a small amount of sweetbread and he also started for the river.

So it was Jack's turn. He took the sieve and went to the spring and was dipping up a sieve full of water and it was pouring out, when the little bird flew down and said:

Stick it with clay and daub it with moss
And you will carry away a sieve full of water.

So Jack stuck the sieve with clay and daubed it with moss and carried away a sieve full of water. So his mother said, "Well done, my youngest," and she baked him a poke full of sweetbread and he left for the river.

Will reached the river and worked all day trying to get across, when the same little bird came again. When Will saw it he didn't give it time to say anything before he rocked the little bird off. The next morning Tom arrived and he also rocked the little bird away when it came. They worked and worked, and when the fifth day passed the river ran down some and they finally crossed the river and went to the miller's house and knocked on the door.

Will said, "I bet Jack met some poor dumb creature and fed all his sweetbread to it and had to go back."

At the thought of this they both laughed, when the door opened and there stood Jack dressed in the finest clothes you ever saw. Will asked him what he was doing there and he said, "This is my house now! You see, I came to the river and there was a little bird whom I fed and in return it gave me several wing feathers and told me to get some little rocks and put them under my arms and fly across. So that was what I did."

At this Will and Tom turned and ran from the house because they couldn't stand to think that they had been beaten by their youngest brother whom they had called a fool.

APPENDIX H

FOLKTALE 7, "THE MAID IN THE BOX"

There once lived a woman called Monedo Kway (female spirit or prophetess) on the sand mountains, called The Sleeping Bear of Lake Michigan, who had a daughter as beautiful as she was modest and discreet. Everybody spoke of her beauty, and she was so handsome that her mother feared she would be carried off, so to prevent it she put her in a box, which she pushed into the middle of the lake. The box was tied by a long string to a stake on shore, and every morning the mother pulled the box to land, and, taking her daughter out of it, combed her hair, gave her food, and then putting her again in the box, set her afloat on the lake.

One day it chanced that a handsome young man came to the spot at the moment the girl was being thus attended to by her mother. He was struck with her beauty, and immediately went home and told his love to his uncle, who was a great chief and a powerful magician.

"My nephew," replied the old man, "go to the mother's lodge and sit down in a modest manner without saying a word. You need not ask her a question, for whatever you

of a decayed old magician called Ishkwon Daimeka, or the keeper of the gate of the lakes. He opened the box and let out the beautiful daughter, whom he took into his lodge and made his wife.

When the mother found that her daughter had been carried off by the storm, she raised loud cries and lamented exceedingly. This she continued to do for a long time, and would not be comforted. At last the spirits began to pity her, and determined to raise another storm to bring the daughter back. This was even a greater storm than the first. The water of the lake washed away the ground, and swept on to the lodge of Ishkwon Daimeka, whose wife, when she saw the flood approaching, leaped into the box, and the waves, carrying her off, landed her at the very spot where was her mother's lodge.

Monedo Kway was overjoyed, but when she opened the box she found her daughter, indeed, but her beauty had almost all departed. However, she loved her still, because she was her daughter, and now thought of the young man who had come to seek her in marriage. She sent a formal message to him, but he had heard of all that had occurred, and his love for the girl had died away.

"I marry your daughter!" replied he. "Your daughter! no, indeed! I shall never marry her!"

The storm that brought the girl back was so strong that it tore away a large part of the shore of the lake

and swept off Ishkwon Daimeka's lodge, the fragments of which, lodging in the straits, formed those beautiful islands which are scattered in the St. Clair and Detroit rivers. As to Ishkwon Daimeka himself, he was drowned, and his bones lie buried under the islands. As he was carried away by the waves on a fragment of his lodge, the old man was heard lamenting his fate in a song.

APPENDIX I

RAW DATA: LIKERT SCALE RESULTS, PRETEST

Students are listed vertically; statements horizontally. A + indicates a positive response; a - indicates a negative one.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	+	+	-	-	-	+	-	-	+	+	+	+	-	+
2	+	+	+	-	-	-	-	+	+	-	-	+	+	-
3	+	-	+	-	+	+	+	+	-	-	+	+	+	-
4	+	+	-	-	-	+	+	+	+	-	-	+	+	-
5	-	+	+	+	-	+	-	+	-	-	-	+	+	-
6	+	+	+	-	+	-	-	-	-	+	-	-	+	-
7	+	+	+	+	-	+	-	+	-	+	+	+	+	-
8	+	-	-	+	-	-	-	+	+	+	-	+	+	+
9	+	-	+	+	+	-	+	+	-	-	+	+	+	-
10	+	+	+	-	-	+	+	-	+	-	+	+	+	-
11	+	+	+	-	-	-	-	+	-	+	-	+	+	-
12	-	-	-	+	-	+	-	+	+	+	+	+	-	-
13	+	+	+	-	-	+	-	-	-	-	+	-	+	-
14	+	+	+	-	-	-	+	+	-	-	+	+	-	-
15	+	-	-	-	-	+	-	+	-	+	+	-	+	-
16	+	-	+	-	-	+	+	-	-	+	-	+	+	-
17	+	+	+	+	-	-	-	+	+	+	+	+	+	-
18	-	+	+	+	+	-	+	+	+	-	-	+	+	+
19	+	+	+	-	-	-	-	-	+	+	+	+	+	-
20	+	-	-	+	-	+	+	+	-	+	-	+	+	-
21	+	+	+	-	-	-	+	-	-	-	+	+	+	-
22	+	-	+	-	-	-	-	+	-	+	-	+	+	-
23	+	+	+	-	-	-	+	+	-	-	+	-	+	-
24	-	-	-	+	+	+	-	+	+	-	+	+	+	-
25	+	-	+	+	-	+	-	+	+	-	+	+	+	-
26	+	+	-	-	-	-	+	+	-	+	+	+	+	-
27	+	-	+	-	-	-	+	-	-	+	-	+	+	-
28	+	-	+	-	-	+	-	+	-	-	-	-	+	+
29	+	+	-	-	-	-	-	-	-	+	+	+	+	-
30	+	-	+	-	-	-	-	+	-	-	+	+	+	-
31	+	+	+	-	+	-	+	+	-	+	-	-	+	-
32	+	-	+	+	-	+	-	+	+	-	+	-	+	-

	15	16	17	18	19	20	21	22	23	24	25	26	27	28
1	−	−	+	−	−	+	−	+	+	+	−	+	+	−
2	+	−	−	+	−	−	+	−	−	−	−	−	+	+
3	+	−	+	+	−	+	−	−	−	−	−	+	+	−
4	−	−	−	+	−	+	−	−	+	−	−	+	+	+
5	−	−	+	−	−	+	−	−	+	−	−	−	+	+
6	−	−	+	+	−	+	−	−	+	−	+	+	+	+
7	−	−	+	−	−	+	−	+	+	−	−	+	−	−
8	−	+	+	+	−	−	−	−	−	+	−	−	+	−
9	−	−	−	−	−	+	−	+	+	+	−	+	+	+
10	−	+	−	+	−	+	−	−	+	−	−	−	+	+
11	+	−	+	+	+	+	−	−	+	−	−	+	+	+
12	−	−	−	+	−	+	+	−	+	−	+	+	+	−
13	−	−	−	−	−	−	−	−	+	−	−	+	+	−
14	−	−	+	−	−	+	−	−	−	−	−	−	+	+
15	+	+	+	+	−	−	−	−	+	−	−	−	+	+
16	−	−	−	−	−	+	−	−	−	+	−	+	+	+
17	+	+	+	−	−	+	+	−	+	−	+	−	−	−
18	−	−	−	+	−	+	−	−	+	−	−	+	+	−
19	−	−	+	+	−	+	−	−	−	−	−	−	+	+
20	−	−	+	+	−	+	−	−	+	−	−	+	+	−
21	−	−	−	−	+	+	−	−	+	+	−	+	+	+
22	−	−	−	+	−	−	−	−	+	+	−	+	+	+
23	−	−	−	−	−	+	−	+	+	−	−	+	−	+
24	−	−	−	−	−	+	−	−	+	−	−	+	+	−
25	−	−	+	+	−	+	−	−	+	−	−	+	+	+
26	−	+	−	−	−	+	−	+	+	−	+	+	+	−
27	+	−	−	+	+	+	+	−	+	−	−	−	−	+
28	−	+	−	+	−	−	+	+	+	−	−	+	+	+
29	−	−	−	+	−	+	−	+	−	−	+	+	+	−
30	−	+	−	−	−	+	−	+	+	−	−	+	+	−
31	−	−	−	+	−	+	−	−	+	+	−	+	+	−
32	−	−	−	−	+	−	−	+	+	+	−	−	−	−

APPENDIX J

RAW DATA: LIKERT SCALE RESULTS, POSTTEST

Students are listed vertically; statements horizontally. A + indicates a positive response; a - indicates a negative one.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	+	+	+	-	-	+	+	-	+	-	+	+	-	-
2	+	-	+	-	-	+	+	-	+	-	-	+	+	-
3	+	+	+	-	-	+	+	+	+	+	-	+	+	-
4	+	+	-	+	-	+	+	+	-	+	-	+	+	+
5	+	+	-	-	-	+	-	+	-	-	-	+	+	-
6	+	+	+	-	-	+	-	-	+	+	-	+	-	-
7	+	-	+	+	-	+	-	+	-	+	-	+	+	+
8	+	+	-	+	-	+	+	-	-	+	+	-	+	+
9	+	-	+	+	+	+	+	+	-	+	-	+	+	-
10	+	+	+	-	-	+	+	+	-	-	-	+	-	-
11	+	+	+	+	-	+	-	-	-	+	+	+	+	-
12	-	+	-	+	+	+	-	-	-	-	+	+	+	-
13	+	-	+	-	-	+	-	+	-	+	+	+	+	-
14	+	+	+	-	-	+	+	+	-	-	-	+	+	-
15	+	-	-	+	-	-	-	+	-	+	-	-	+	-
16	+	-	+	-	-	+	+	-	-	+	-	+	+	-
17	+	+	+	-	+	+	+	-	+	-	+	+	+	-
18	+	+	-	+	+	+	+	+	+	+	+	+	+	+
19	+	+	-	-	+	+	-	+	+	-	+	-	+	-
20	+	+	+	+	-	+	-	+	-	+	-	+	+	-
21	+	+	+	-	-	+	+	-	+	-	+	-	+	-
22	+	-	+	-	+	+	-	-	-	+	+	-	-	-
23	+	-	-	+	-	+	-	+	-	+	-	+	+	-
24	-	-	+	+	-	+	+	+	+	+	+	+	+	-
25	+	-	+	-	-	+	-	+	-	+	+	+	+	-
26	+	+	-	-	+	+	+	-	-	+	+	+	+	-
27	+	-	+	-	-	-	+	-	+	-	-	+	+	+
28	+	-	+	-	-	-	+	+	-	-	+	-	+	-
29	+	+	+	+	-	+	-	+	-	+	-	+	+	-
30	+	+	+	-	-	+	+	+	-	+	+	+	+	-
31	+	+	+	-	-	+	-	+	-	-	+	+	+	-
32	+	+	+	-	-	-	-	+	+	-	+	+	+	+

	15	16	17	18	19	20	21	22	23	24	25	26	27	28
1	−	−	+	−	−	−	−	−	+	−	−	−	+	−
2	−	−	−	+	−	−	+	−	−	+	−	+	+	+
3	−	−	+	+	−	+	−	−	+	+	−	−	+	−
4	+	−	−	+	−	+	−	−	−	−	−	+	+	+
5	−	−	+	−	−	+	−	−	+	−	−	+	+	−
6	−	−	+	−	−	−	−	−	−	−	+	+	+	+
7	+	+	+	+	−	+	−	+	−	−	−	+	+	+
8	−	−	−	−	−	−	−	+	+	+	+	+	−	+
9	−	+	+	−	−	+	−	−	−	−	−	−	+	−
10	−	−	−	+	−	+	−	−	+	−	−	+	+	+
11	−	−	−	+	+	+	−	−	−	−	−	−	+	+
12	−	−	+	+	−	−	−	−	−	−	−	+	−	−
13	−	−	+	−	−	+	+	+	+	−	+	+	+	−
14	−	−	−	+	−	−	−	−	−	−	−	−	+	+
15	+	−	−	+	−	−	−	−	+	+	−	+	+	−
16	+	−	+	−	−	+	−	−	+	+	−	+	+	+
17	−	+	−	−	−	+	+	−	−	+	−	+	−	+
18	+	−	−	+	+	+	−	−	−	−	−	+	+	+
19	+	+	+	−	−	+	−	+	−	−	−	−	−	+
20	−	−	+	+	−	+	−	−	+	−	−	+	+	−
21	−	−	−	−	−	+	−	−	+	−	−	−	+	+
22	−	+	−	−	−	−	−	−	+	−	+	−	+	+
23	−	+	+	−	−	−	+	−	+	−	+	−	−	+
24	−	−	+	+	−	+	+	−	−	−	−	+	−	−
25	+	−	+	+	−	+	−	−	+	+	−	+	+	+
26	+	−	−	−	−	+	−	+	−	+	−	+	+	−
27	+	−	+	−	−	−	+	+	−	−	+	−	−	+
28	−	−	+	−	−	+	+	−	−	−	−	+	+	+
29	−	+	+	−	−	+	−	−	−	−	−	+	+	+
30	−	−	−	−	−	−	−	−	+	−	−	+	+	−
31	−	+	+	−	−	−	−	+	+	−	−	+	+	−
32	−	+	−	+	−	−	−	+	+	+	+	−	−	+

BIBLIOGRAPHY

Advice of the bird. In R. Patai, F. L. Utley, & D. Noy (Eds.), Studies in biblical and Jewish folklore. Bloomington, Ind.: Indiana University Press, 1960.

Agnes, M. Influence of reading on the racial attitudes of adolescent girls. Catholic Educational Review, 1947, 45, 415-420.

Aiken, L. R. The grading behavior of a college faculty. Educational and Psychological Measurement, 1963, 23(2), 319-322.

Arbuthnot, M. H. Time for fairy tales old and new. Chicago: Scott, Foresman, 1961.

Bascom, W. R. Four functions of folklore. Journal of American Folklore, 1954, 67, 333-349.

Bone, R. Using literature to extend children's experiences. Elementary English, 1959, 36, 314-318.

Bovyer, G. G. Stories and children's concepts of sportsmanship in the fourth, fifth, and sixth grades. Elementary English, 1962, 39, 762-765.

Brooks, A. Developmental values in reading. In F. Henne, A. Brooks, & R. Ersted (Eds.), Youth communication and libraries. Chicago: University of Chicago Press, 1949.

Chatelain, H. Folktales of Angola. Philadelphia: Memoirs of the American Folklore Society, 1894.

Cianciolo, P. J. Children's literature can affect coping behavior. Personnel and Guidance Journal, 1965, 43, 897-903.

Cleary, F. D. Blueprints for better reading. New York: H. W. Wilson, 1957.

Cronbach, L. J. Essentials of psychological testing (3rd ed.). New York: Harper & Row, 1970.

Dundes, A. The study of folklore. Englewood Cliffs, N. J.: Prentice-Hall, 1965.

Edwards, A. The social desirability variable in personality assessment and research. New York: Dryden Press, 1957.

Eno, I. V. Round table, books for children from a broken home. English Journal, 1949, 38, 475-478.

Fisher, F. Influences of reading and discussion on the attitudes of fifth graders toward American Indians. Journal of Educational Research, 1968, 62, 130-134.

Freeland, A. Intermediate grade reading and needs. Education, 1964, 84, 466-471.

Fry, E. A readability formula that saves time. Journal of Reading, 1968, 11, 575-578.

Havighurst, R. J. Developmental tasks and education. Chicago: University of Chicago Press, 1948.

Heaps, W. A. Bibliotherapy and the school librarian. Library Journal, 1940, 65, 790.

Hoagland, J. Bibliotherapy: aiding children in personality development. Elementary English, 1972, 49, 390-394.

Homze, A. Children face themselves through books: a bibliography. Elementary English, 1964, 41, 788-792; 822.

Jack and the miller's daughter. In L. W. Roberts, South from hell-fer-sartin. Berea, Kentucky: Council of the Southern Mountains, 1964.

Koch, K., & Lindahl, H. M. Bibliotherapy in the middle grades. Elementary English, 1952, 29, 390-398.

Likert, R. A technique for the measurement of attitudes. Archives of Psychology, No. 140. New York: Columbia University, 1932.

Lindeman, B., & Kling, M. Bibliotherapy: definitions, uses, and studies. Journal of School Psychology, 1968-1969, 7, 36-41.

Lodge, H. C. The influence of the study of biography on the moral ideology of the adolescent at the eighth grade level. Journal of Educational Research, 1956, 50, 241-255.

Lundsteen, S. W. A thinking improvement program through literature. Elementary English, 1972, 49, 505-512.

The maid in the box. In Folk-lore and legends. Philadelphia: Lippincott, 1891.

McNemar, Q. The McNemar test for significance of changes. In W. J. Conover, Practical nonparametric statistics. New York: John Wiley & Sons, 1971.

Mechel, H. C. An exploratory study of the responses of adolescent pupils in situations in a novel. Unpublished doctoral dissertation, University of Chicago, 1946.

Miller, D. C. Handbook of research design and social measurements. New York: David McKay, 1967.

Morales, E. Leyendas y fabulas guaranies. Buenos Aires: Editorial Atlantica, 1920.

The oak and the reed. In Aesop, Fables. New York: Lancer, 1968.

The old man, his wife, and the fish. In Folk-lore and legends. Philadelphia: Lippincott, 1891.

Peller, L. E. Daydreams and children's books. In J. E. Rosenblith & W. Allinsmith (Eds.), The causes of behavior: readings in child development and educational psychology. Boston: Allyn & Bacon, 1962.

Pilant, E. American folk literature for children. Elementary English, 1954, 31, 290-297.

Pollaczek, P. P. A study of malingering on the CVS abbreviated individual intelligence scale. Journal of Clinical Psychology, 1952, 8, 75-81.

Raum, O. F. Chaga childhood: a description of indigenous education in an East African tribe. London: University of London Press, 1940.

Rovin, R. Identification patterns of high school students with literary characters: a study in bibliotherapy. School Counselor, 1967, 14, 144-148.

Rundquist, E. A., & Sletto, R. F. Personality in the depression. Minneapolis: University of Minnesota Press, 1936.

Russell, D. H. & Shrodes, C. Contributions of research in bibliotherapy to the language arts program. School Review, 1950, 58, 335-342; 411-420.

Shaw, M. E. & Wright, J. M. Scales for the measurement of attitudes. New York: McGraw Hill, 1967.

Shrodes, C. Bibliotherapy. Reading Teacher, 1955, 9, 24-29.

Simpson, R. H. The specific meanings of certain terms indicating different degrees of frequency. Quarterly Journal of Speech, 1944, 30, 328-330.

Smith, H. P. & Dechant, E. V. Psychology in teaching reading. Englewood Cliffs, N. J.: Prentice-Hall, 1961.

Smith, N. B. Some effects of reading on children. Elementary English, 1948, 25, 271-278.

Souillon. In G. Massignon (Ed.), Folktales of France. Chicago: University of Chicago Press, 1968.

Squire, J. R. Emotional responses to a short story. Reading Teacher, 1955, 9, 30-35.

Standley, F. L. & Standley, N. V. An experimental use of black literature in a predominantly white university. Research in Teaching English, 1970, 4, 139-148.

Taba, H. With perspectives on human relations: a study of peer group dynamics in an eighth grade. Washington, D. C.: American Council on Education, 1955.

Tews, R. M. Bibliotherapy. Library Trends, 1962, 11, 97-105.

The thief and his mother. In Aesop, Fables. New York: Lancer, 1968.

Ves, T. The power of books. English Teacher, 1967, 7, 21-24.

Webster, J. Using books to reduce the fears of first grade children. Reading Teacher, 1961, 14, 159-162.

Weingarten, S. Development values in voluntary reading. School Review, 1954, 62, 220-230.

Worley, S. E. Developmental task situation stories. Reading Teacher, 1967, 21, 145-148.

Yawkey, T. D. Attitudes toward black Americans held by rural and urban white early childhood subjects based upon multi-ethnic social studies materials. Journal of Negro Education, 1973, 42, 164-169,

COURSEWORK

Glassboro State College, Glassboro, New Jersey

Fall 1972

19:589	Advanced Human Behavior & Development	Dr. Vorreyer

Transfer to Rutgers University, New Brunswick, New Jersey

Spring 1973

299:561	Foundations of Reading Instruction	Dr. Swalm

Summer 1973

299:564	Remedial Reading	Dr. Zelnick
299:565	Lab in Remedial Reading (Secondary, College, and Adult Students)	Dr. Finn

Fall 1973

290:540	Introduction to Learning	Dr. Cox & Dr. Gillooly

Spring 1974

290:514	Introduction to Adolescent & Young Adult Years	Dr. Montare

Fall 1974

290:509	Emotional & Social Maladjustment	Dr. Holowinsky
290:501	Introduction to Educational Tests & Measurements	Dr. Geyer

Spring 1975

299:566 Seminar in Reading Research Dr. Kling

Fall 1975

310:516 Philosophy of Education (elective) Dr. Lewis

Summer 1976

610:521 Materials for Children Ms. Greene

Fall 1976

299:599 Master's Thesis Research Dr. Kling

VITA

PERSONAL DATA

Name: Robert C. Bauer

Address: 109 Gilman Place
Hightstown, New Jersey 08520

Phone: (609) 443-5036

Marital Status: Married

Date of Birth: May 11, 1949

EDUCATIONAL BACKGROUND

Undergraduate: Rider College
Lawrenceville, New Jersey
September 1967 - June 1971
Degree: Bachelor of Arts in
English Education

Graduate: Glassboro State College
Glassboro, New Jersey
September - December 1972

Rutgers University
New Brunswick, New Jersey
January 1973 - June 1977
Degree: Master of Education
in Reading

EDUCATIONAL EXPERIENCE

1973 - Present Reading Teacher
Highland Park Middle School
Highland Park, New Jersey

1971 - 1973 Reading Teacher
Northern Burlington Regional
High School
Columbus, New Jersey

June - August 1972 Assistant Instructor
Reading Department
Rider College
Lawrenceville, New Jersey